



PRATYABHIJÑĀ

KĀRIKĀ

OF

UTPALADEVA

BASIC TEXT ON —

PRATYABHIJÑĀ PHILOSOPHY

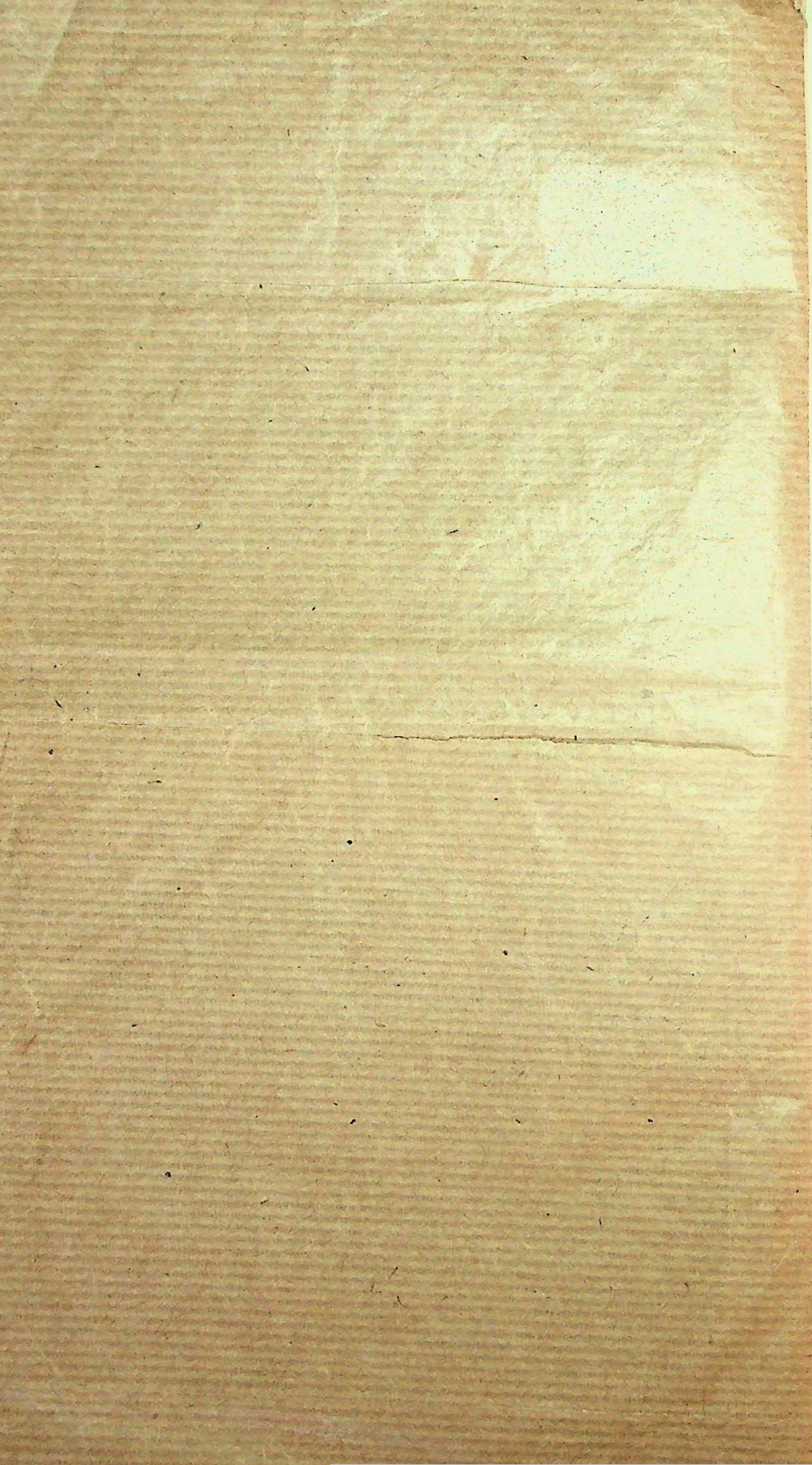
(The Doctrine of Recognition)

EXHAUSTIVE STUDIES

BY

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AR. I, i



उपोद्धातः (प्रत्यभिज्ञकारिकायां ज्ञानाधिकारे प्रथममाह्निकम्)

1 Meaning and Purpose of Pratyabhijñā :

कथंचिदासाद्य महेश्वरस्य दास्यं जनस्याप्युपकारमिच्छन् ।

समस्तसम्पत् समवाप्तिहेतुं तत्प्रत्यभिज्ञामुपपादयामि ॥१॥

योजना संचिप्तार्थश्च :-

कथंचित् (परमेश्वरप्रसादादेव¹ अथवा स्वात्मनः प्रसादादेव⁷) महेश्वरस्य दास्यं (ईश्वरप्रत्यभिज्ञादर्शनस्य पात्रताम् अथवा स्वातन्त्र्यपात्रताम्²) आसाद्य (परिपूर्णतया सादयित्वा, अथवा स्वयंलब्ध्वा), जनस्य³ (संपत्तिरहितस्य तस्मात् पारतन्त्र्यादि-दुःखैः पीडितस्य अखिलस्य लोकस्य) उपकारम् अपि इच्छन्, समस्तसंपत्⁴ (सर्वं ऐश्वर्यं तस्य, स्वातन्त्र्यसंपत्ति-रूपा-मिद्धिः तस्याः, परमार्थलाभः⁵ तस्य) समवा-प्तिहेतुः (सम्यग् 'अवाप्तिः' - विमर्शरूढिः, सैव हेतुः, ताम्) तत् (तस्य महेश्वरस्य, स्वात्मनः वा) - प्रत्यभिज्ञाम् उपपादयामि (संपादयामि) ।

Trans.: Somehow (viz by the grace⁶ of the Lord, the Self), having myself become a deserving recipient of the Lord's gift of the highest knowledge (of Self-recognition) or freedom, wishing to render service (do good) to humanity (suffering from want and dependence on others) I am setting forth the doctrine of Self-recognition (Pratyabhijñā⁸) as a means of achieving affluence and freedom (svātantrya-sampatti), viz. all that is of highest value (paramārtha-lābha).

(Note :- A human being suffers owing to dependence on others (pāratantrya) and inferiority complex. Pratyabhijñā teaches that freedom (svātantrya) is the essential nature of Self. The individual is the architect of his own fate.)

K 1-1. Pvr (Ud); 2. दीयते अस्मै स्वामिना सर्वं यथाभिलषितम् इति दासः तस्य भावः (दास्यम्) इत्यनेन परमेश्वररूपस्वातन्त्र्यपात्रता उक्ता (Pv 1,14)

3. अनवरतजननमरणपीडितस्य (Pv 1,15)
(suffering from incessant births and deaths - Ag)

4. समस्ताः— पूर्णतादिरूपाः सर्वाः (Bh 1,33); 5. Pvr (Ud)- १, संपत्तिः सिद्धिः (Pv 1,15) तां तां विभूतिं परविभूतिपर्यन्तां—(Pv 11, 272-73).

२, परापरसिद्धिप्रदायिनी (Pv II, 275) ३, परापरसिद्धिलक्षणा जीवनमुक्तिविभूति (Pv II 272-73)

(i, Prosperity, fortune, success and happiness; ii, both the higher and lower spiritual powers, and iii, the glories of the liberated life).

6. प्रसाद, अनुग्रह, शक्तिपात, 7. परमेश्वरूपः निजात्मैव (Bh 1, 3)

8. The term "Pratyabhijñā" is used, for the first time, in philosophic sense by Buddhists. According to them the special feature of knowledge ('saññā', the Pali form of 'sajñā' meaning the 'conceptual knowledge') is the *recognising* (*paccabhiññā*), the Pali form of *pratyabhijñā* by means of a sign (*abhiññānena*, the Pali form of 'Abhiññānā'). According to another explanation, a recognition takes place by the inclusion of the totality of the aspects of a thing. (See *History of Indian Philosophy* by S. N. Dass Gupta, P. 98)

Somānanda uses the term *Pratyabhijñā*, for the first time and once only, in his *Śivadr̥ṣṭi*, in a special philosophic sense, for the realization of the identity of this world, consisting of multiple objects—sentient and insentient, with the Supreme Being (Reality), by means of the processes of *perception* or direct observation (*dr̥ṣṭa*) of one of His aspects, viz. His *prakāśhamanatā* (omnipresence), and *remembrance* (*smaraṇa*) of His other aspects, His *sarvajñatā* (omniscience) *sarvashaktimatta* (omnipotence), etc., as known from scriptures—

तस्माज्ज्ञेयं समग्रैक्यवस्तु शैवं व्यवस्थितम् ।

दृष्टस्मरणयोरैक्ये स्थिते तदुपपद्यते ।

तथा सा प्रत्यभिज्ञानात् स एवायमिति स्थितिः ॥ (Śd IV, 118-120)

In *recognition* the processes of *perception* (*dr̥ṣṭa*) and *remembrance* (*smaraṇa*) are associated or unified.

Utpaladeva uses the term *Pratyabhijñā* in the sense of revealing the powers of Self—powers of knowledge and action (*dr̥kkriyātmikā shakti*) :-

शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्श्यते । (Pk I, 3)

Abhinavagupta explains the term *Pratyabhijñā* as follows :-

अ] तस्य महेश्वरस्य 'प्रत्यभिज्ञा' प्रतीपमात्माभिमुख्येन ज्ञानं प्रकाशः प्रत्यभिज्ञा । प्रतीपम इति - स्वात्मावभासो हि न अननुभूतपूर्वो विच्छिन्नप्रकाशत्वात्

तस्य, स तु तच्छक्त्यैव (माया शक्त्या स्वातन्त्र्यरूपया) विच्छिन्न इव विकल्पित इव लक्ष्यते... ।

('Tasya' means 'of Maheśvara'; 'Prati' (*pratīpam*) means 'backward'—in the inverted order or indirectly—i. e. that which was already known before but was forgotten (due to *Moha* or *Māya-shakti*) and is now remembered; 'Abhi' (*abhimukhena*) means 'directly', that which is cognised now; '*Jñānam*' means '*Prakāśah*', light of consciousness, i. e. awareness.)

अथवा प्रतीपं ज्ञातस्यापि विस्मृतस्येव ह्यादितस्येव पुनः अभिमुख्येन न तु स्मर्यमाणतया अपितु स्फुटत्वेन ज्ञानं प्रत्यभिज्ञानं...

(Pv-I, 20 Fn. 44)

ब] प्रत्यभिज्ञा च - भात-भासमानरूपानुसंधानात्मिका, स एवायं चैत्र इति प्रतिसंधानेन अभिमुखीभूते वस्तुनि ज्ञानम्... ।

Recognition consists in the unification of what appeared before with what appears now, as in the judgement 'This is the same Chaitra, (known before)'.

ज] इहापि प्रसिद्धपुराण सिद्धान्तागमानुमानादिविदितपूर्ण-शक्तिस्वभावे ईश्वरे सति स्वात्मन्यभिमुखी - भूते तत्प्रतिसंधानेन ज्ञानम् उदेति, नूनं स एव ईश्वरोऽहम् — इति ।

(Pv-I, 20, 21)

(The Lord as possessed of supreme power is known from the Purāṇas, Siddhāntas, Āgamas as well as reasoning, inference, etc. and the Self is a fact of everybody's direct experience. Recognition (*Pratyabhijñā*) arises when the two experiences, the knowledge of the Lord as Supreme Power and the awareness of one's own Self, are unified in one's experience: 'Certainly I am that very Lord').

The experiences of direct perception (*dṛṣṭa*) and remembrance (*smaraṇa*) are unified in the experience of 'recognition':—

स्मरणानुभवारूढा सामानाधिकरण्यधीः ।

संस्कारैर्द्रियजन्या च प्रत्यभिज्ञा प्रकीर्तिता ।

(Pv I, 20 Fn)

Pratyabhijñā is, therefore, 'Recognition of Self as Maheshvara (the great Lord), because he possesses the powers of knowledge and action':—

कर्तरि ज्ञातरि आत्मन्यादिसिद्धे महेश्वरे ।

अजडात्मा निषेधं वा सिद्धिं वा विदधीत कः ॥२॥

योजना :- कर्तरि ज्ञातरि आदिसिद्धे^१ (पूर्वसिद्धे) महेश्वरे^२ (स्वा-
तन्त्र्ययुक्ते) आत्मनि सति, अजडात्मा (चेतनः, अजडात्मवादी वा, वैशेषिकादेः
सांख्यादेः बौद्धादेर्जडः आत्मा, तान् विहाय^३) कः निषेधं वा सिद्धिं वा
विदधीत (कुर्यात्) ।

When *Ātman* (Self) is already a fact of everybody's experience, as possessing powers of action and cognition and having freedom (*svā-tantrīya*) to use his powers, which sensible person (other than a Bauddha, Vaiśeṣika, and Sāṅkhya, according to whom *Ātman* is not sentient) would deny or establish the existence of such a being?

किंतु मोहवशादस्मिन् दृष्टेऽप्यनुपलक्षिते ।

शक्त्याविष्करणेनेयं प्रत्यभिज्ञोपदर्शयते ॥३॥

योजना:- दृष्टे अपि, किन्तु मोहवशाद् (माया-व्यामोहाद्) अनुपलक्षिते
(सर्वथा हृदयंगमीभावमप्राप्ते), अस्मिन् (आत्मनि) शक्तिं (असाधारण-वृत्तिक्रिया-
त्मिकाया शक्तिं) आविष्करणेन (प्रदर्शनेन)^१ इयं प्रत्यभिज्ञा उपदर्शयते
(निरूप्यते) ।

K I ctd — तदयं प्रमाता ज्ञानक्रियाशक्तियोगाद् ईश्वरः इति—

(Pv 1, 43)

Thus it is established that Maheshvara is the Self of all creatures, since all their activities follow from their powers of will, knowledge and action (which constitute their divine inheritance) :-

इच्छा-ज्ञान-क्रिया पूर्वा यस्मात्सर्वाः प्रवृत्तयः ।

सर्वेपि जन्तवस्तस्मादीश्वरा इति निर्दिष्टताः ॥ (Pv I 43Fn)

K 2-1, पूर्वसिद्धस्य (Known before) *Pvr*; अविच्छिन्नप्रकाशे (whose light (consciousness) is uninterrupted) (Pv I, 34); 'eternal' (Pandey)

२, ज्ञानं क्रिया च स्वसंवेदनसिद्धमैश्वर्यं, (*Pvr*); तदयं प्रमाता ज्ञान-क्रिया-
शक्तियोगाद् ईश्वरः इति (Pv I, 43); स चायं स्वतन्त्रः । स्वातन्त्र्यं च
अस्य अभेदे भेदनं भेदिते च अन्तरनुसंधानेन अभेदनम् — इति — तदेव
अस्य पारमेश्वर्यं मुख्यमानन्दमयं रूपम् — इति — (Pv I 31); (3) *Bh* I, 55

Though the powers of Self are already known, yet they are hidden from awareness due to delusion or forgetfulness (*moha*); Pratyabhijñā is, therefore, set forth to reveal those powers of Self.

Maheshvara is the Self of all sentient and insentient :-

तथाहि जडभूतानां प्रतिष्ठा जीवदाश्रया ।

ज्ञानं क्रिया च भूतानां जीवतां जीवनं मतम् ॥४॥

योजना :- तथाहि (दृश्यतां किल), जडभूतानां प्रतिष्ठा (अवस्थानम्) जीवदाश्रया ('जीवन्तं' प्रसातारमाश्रित्य भवति)¹ । ज्ञानं क्रिया च जीवतां भूतानां जीवनं मतम्² ।

Ques. This world comprises multiple objects of experience, sentient and insentient. It is only sentients who possess powers of knowledge and action; Insentients do not either possess the power of knowledge, or the power of action. How is it then possible to establish that *Maheshvara* is the Self of all?

Ans. It is an evident fact that the existence of insentients depends upon sentient beings; and (the powers of) knowledge and action are admitted to be the very life of living beings (sentients).

K 3 1, शक्त्याविष्करणेन असाधारण—प्रभावाभिज्ञापनख्यापनेन (*Pv*)

(i, e revealing the extra-ordinary powers or profounder faculties of Self).

कथं शक्तेः .. दृक्क्रियात्मिकाया (शक्त्या) 'आविष्करणेन'...

(bringing into awareness higher powers of comprehension (दृक्) and action (क्रिया) (*Pv* I, 37)

मोहापसारणमात्रमेतत्

(It is the mere removal of the veil of obscuration, *moha* or *māyā*).

Note :- Pratyabhijñā, therefore, means to become aware again of the (profounder) powers of Self (*Maheśvara*), which are not unknown before (*nānānubhūta-pūrvah*) but which are obscured by the veil of *moha* or *māyā*.

(In this view the insentients also possess the essential characteristics of *Maheshvara*.)

तत्र ज्ञानं स्वतः सिद्धं क्रिया कायाश्रितासती ।

परैरप्युपलक्ष्येत तथान्यज्ञानमूहयते ॥५॥

योजना :- तत्र (तयोर्ज्ञानक्रिययोर्मध्ये) ज्ञानं स्वतः सिद्धम् । क्रिया अपि (स्वतः सिद्धा, सा) कायाश्रितासती परैरुपलक्ष्येत । तथा (क्रियया)

K 4 1, तेषां 'जडभूतानां' चिन्मयत्वेऽपि, मायाख्यया ईश्वरशक्त्या जड्यं प्रापितानां 'जीवन्तं' प्रमातारमाश्रित्य 'प्रतिष्ठा' तत्प्रमात्राभिमुख्येन अवस्थानं, ततो जडा नाम न पृथक् सन्ति ।

(Pv I, 41-42)

The commentator says that the insentient objects, though they are essentially of the nature of sentience (consciousness), yet they are reduced to the state of insentiency by the power of the Lord called *Māyā Śakti*. They, therefore, have their being only as related to and dependent upon sentient subjects. Hence insentient objects do not have independent existence.

2, जीवनं च जीवनकर्तृत्वं तच्च ज्ञानक्रियात्मकं, यो हि जानाति च करोति च स जीवति—इत्युच्यते । तदयं ज्ञानक्रियाशक्तियोगाद् ईश्वरः—इति

(Pv I, 43)

The subject is characterised by life, that is the act of living which consists of knowing and doing. For, only he is said to be living who knows and acts. Therefore, the individual subject is the Lord, because he possesses the powers of knowledge and action. The Lordliness (*Māheshvarya*) is essentially the possession of these two powers in relation to all objects.

अन्यज्ञानम् ऊह्यते 'गम्यते' ।

Ques. How do you establish the existence of powers of knowledge and action in the individual subject due to which he can be said to possess lordliness (*Maheshvarya*)?

Ans. Out of these two powers, the power of knowledge is self-established; and the power of action (Which is also self-established), is perceptible to other perceivers, as it is associated with a particular body. From that (action) the presence of (the power of) knowledge in others is inferred

K 5 1, तत्रापि प्रत्यक्षाज्ञानमात्मसंबन्धं परत्रापि क्रिययैव प्रसिद्ध्ययति—इति सिद्ध एव (*Pvr*); 2, तत्र जानामि — इत्यन्तः संरम्भयोगोऽपि भाति ... स च संरम्भो विमर्शः क्रियाशक्तिरुच्यते तेन आन्तरीयक्रियाशक्तिः ज्ञानवदेव स्वतःसिद्धा स्वप्रकाशा, सैव तु स्वशक्त्या प्राणपुण्यष्टकक्रमेण शरीरमपि - संचरमाणा स्पन्दनरूपा सती व्यापारव्याहारात्मिका ... सा च परशरीरादि-साहित्येन अवगता स्वं स्वभावं ज्ञानात्मकमवगमयति । (*Pv I, 46-47*)

In the cognitive experience such as 'I know', there is consciousness of its association with a stir (*saṁrambha-yoga*) also. This stir (*saṁrambha* or *spanda*) is called *Vimarsha*. It is the power of action. Therefore, says the commentator, internal power of action, like that of cognition, is self-established and self-shining. That very internal power of action, because of its inherent power, enters into body, through the vital air and 'the group of eight' and being of stirring nature in itself, become directly perceptible as physical action in the sphere of *Māyā*. That physical action, when seen in another person's body, logically makes us infer the presence of the power of knowledge (*jñāna*) which is its essential nature.

(Pandey - Bh III, 17)

'The group of eight'—comprises five *prāṇas*, the group of sense organs, the group of organs of action and *Buddhi* (mind).

पूर्वपक्षविवृतिः : (प्रत्यभिज्ञाकारिकायां ज्ञानाधिकारे द्वितीयमाह्निकम्)

The Prima Facie View—the Existence of Atman Refuted :-

The Buddhist Saugata refutes the view of Shaivātma-vādin that there exists a permanent subject (Self) :-

ननु स्वलक्षणाभासं ज्ञानमेक परं पुनः ।

साभिलापं विकल्पाख्यं बहुधानापि तद्द्वयम् ॥ १ ॥

नित्यस्य कस्यचिद्द्रष्टु-स्तस्यात्रानवभासतः ।

अहं - प्रतीतिरप्येषा शरीराद्यवसायिनी^१ ॥ २ ॥

योजना :- ननु स्वलक्षण-आभासं ज्ञानम् (निर्विकल्पकम्) एकम्, पुनः परम् (अन्यत्) साभिलापं (शब्दनरूपेण सह वर्तते) विकल्पाख्यम् (सविकल्पकम्) बहुधा (स्मृतिसंशयोत्पेक्षादिबहुभेदं), तत् द्वयम् अपि नित्यस्य कस्यचिद् द्रष्टुः न (भवतः), तस्य अत्र अनवभासतः, एषा अहं प्रतीतिरपि शरीरादि अवसायिनी (भवति) ।

(Saugata Purvapaksin says, it is not right to say that there exists a permanent self-luminous Self. There are only the chains of indeterminate and determinate cognitions, but there is no substratum of the cognitions, nor any permanent being as cogniser apart from the fleeting cognitions)

Trans:— (There are only two kinds of cognitions); one is (indeterminate) cognition, which manifests itself in its essential nature (*svalakṣaṇābhāsam jñānam*) characterised by the limitations of time, space and form¹ (Being self-confined it is not applicable to others²) It is one (*ekam*), i. e. has no variety³. The other (*param*) is the determinate cognition (*vikalpākhyaṁ*), which admits of linguistic expression (*sābhitapām*)⁴. It is of many kinds (*bahudhā*) such as

1) स्वरूपसंकोच भागि 'लक्षण' देशकालाकार - रूपं यय तस्य 'आभासः' प्रकाशनम् अन्तर्मुखं यस्मिन् बहिर्मुखीन स्वरूपधारिणि ज्ञाने । Pv, I, 54;

2) 'स्व' अन्याननुयायि । Ibid.

3) 'एक' - विषय भेदेऽपि एकजातीयं स्वरूपे । Ibid

4) 'साभिलाप' - अभिलापेन संजल्पात्मना शब्दनरूपेण सह वर्तते । Ibid. 55

